

**Matthew's Use of Sources in the Sermon on the Mount** (SBL abstract, 2014 – © David B. Sloan)

This paper considers how Matthew constructs the Sermon on the Mount and why he introduces the components that he does into his primary source for the sermon (Q). Davies and Allison have rightly shown that the continuation of Q's allusions to the Old Testament in the beatitudes and the lack of particularly Matthean vocabulary and interests in these verses suggest that Matthew found eight beatitudes in his main source rather than four. (*Pace* Davies and Allison, Luke's omission of four beatitudes can be explained by his addition of four woes rather than by appealing to two versions of Q.) Matthew's creative activity begins in 5:13-16, where he takes two sayings he finds elsewhere in Q and makes them mission statements for the disciples, encouraging them to be a witness in a dark world. This witness is one that exalts genuine righteousness rather than downplays it, and so Matthew takes material from Q and M to create Matthew 5:17-20, with verse 20 serving as a thesis statement for the whole sermon. The next passage in the Q sermon can be broken into two antitheses, and Matthew precedes it with other sayings from Mark, Q, and M that he works into other antitheses (though some are already found in antithetical passages in Matthew's sources). Before moving on to the conclusion of the Sermon, Matthew inserts material that shows how different Jesus' way is from that of the Pharisees – focused on heavenly rewards rather than earthly rewards (6:1-34). In Chapter 7 sayings from M and elsewhere in Q are introduced into the Sermon to strengthen the contrast between Jesus' disciples and the Pharisees and to boost confidence that the Lord will provide. In conclusion there are three main concerns that motivate Matthew to expand the Q sermon: (1) displaying the high ethical standards of discipleship, (2) exposing the hypocrisy of the Pharisees, and (3) motivating discipleship through the prospect of eternal rewards. All of this serves Matthew's overarching purpose of presenting a religion set in contrast to Pharisaic Judaism.